

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

MASONIC KNIGHTS TEMPLARS.

" Twelve once were highly loved,
" But one a Judas proved,
" Put out his fire !"

Freemason's Library, p. 361.

WHEN the first three degrees of masonry, called the *Blue degrees*,* crossed the British channel, and established a residence in the metropolis of continental Europe, the tale of old Hiram soon wore out, and the genius of masonry was exerted to discover new attractions for gulls. The terms of admission were easy ; numbers thronged the lodges in expectation of a secret, that they did not find ; the ceremonies were few, as well as empty ; and in order to raise the expectation with promises of true secrets, to produce a separation of the aristocratic members from the throng of master masons, and to cover the whole scheme with thicker darkness, fresh degrees began to be added to the blue degrees. The *new* were not the degrees of the chapter, but the various degrees of knighthood ; and to such a pitch of extravagance did the rage for new degrees run, that some orders are said to have numbered above six score.

Among all these the masonic *Templars* have held a conspicuous place, both in Europe and America, and we propose, at this time, to lift the veil of their false *sanctum*, and see what they do to deserve their high name, and peculiar favor.

* From the *color* of the trimmings ordained to be the uniform of the master mason lodges.

Their titles and trappings are military, their place of meeting is called an *encampment*, and their lofty bearing is that of warriors, betrayed, however, by the true ornament of kitchen girls, their apron. They open the encampment with ceremonies, in a *cordon*, on their knees, repeating the Lord's prayer.

The conductor introduces a candidate, blinds him, leads him into the chamber of reflection, seats him, and gives him a charge to remove his hood at the sound of three distinct knocks, and to answer yes, or no, with his signature, to three questions that lie before him; and, in token of the purity of his intentions, to wash his hands in a bowl of water, and to wipe them on a towel hanging by. The candidate is then left by the conductor, to his meditations, until satisfied with this penance, the three distinct knocks warn him to remove the bandage from his eyes. He starts at finding, by the aid of a dim light, the table before him spread with a human skull and cross bones. He reads the questions, and answers them.

"If called upon to draw your sword, will you wield it in defence of the Christian religion?" Yes. *John Doe.*

"Does your conscience upbraid you with any guilt not repented of?" No. *John Doe.*

"Do you promise to conform to all the ceremonies, rules, and regulations of this encampment, as all valiant and magnanimous knights have done, who have traveled this way before you?" Yes. *John Doe.*

The whole value of the three answers is contained in this, that the candidate may not flinch, in the course of the initiation, from redeeming his unknown pledge given in "*Yes!*" to the last question. The answers are carried into the encampment, and the Grand Commander enjoins on the candidate for admission seven years pilgrimage in weeds of sorrow for his sins!

The conductor clothes him with sandals, scrip, and staff; he starts on his pilgrimage. The first time making the circuit of the room, he is accosted by one stationed at a table for that purpose, "Who comes here?" "A

poor weary pilgrim, (says his conductor for him,) "traveling from afar, to join with those who oft have gone before, and offer his devotions at the holy shrine." "Pilgrim, I greet thee; walk into my tent, and sit down; silver and gold have I none, but such as I have I give thee." He gives him crackers and water, replenishes his bottle and bag, and sends him on his way, with a rehearsal of scripture to cheer him. The second time round the room, he is accosted and treated in the same way by another, and the third time by another, on different sides of the room. The candidate is supposed now to have passed three of his seven years of appointed penance, and his conductor pleads off the remaining four, so that he is at once led to the altar, under the uplifted and crossed swords of the fraternity. (*Which is the arch of steel.*) Here he kneels, and swears, as in the previous oaths, at the lips of the M. E. Prelate.

He is then charged to lay down his staff, to take up the sword, and wield it, in defence of poor widows, innocent virgins, helpless orphans, and the Christian religion. He is next invested with the *warrior's pass word*, and ordered on a seven years warfare, in search of adventures. As the candidate follows his conductor around the room, in his warfare, he imitates him, flourishing his cutlass, and saying, "I wield my sword! (*with another flourish*) in defence of poor widows! (*a third flourish*) Innocent maidens! (*a fourth*) Helpless orphans! (*then with a double flourish*) And the Christian religion!"

One circuit of the room and this declaration occupies a masonic year, and brings an adventure, viz. to be hailed by a guard, and required to give the warrior's pass. He gives it, and goes on, as before, flourishing and bragging, another year, when he is again challenged, and so a third year, when, having learned his lesson, or having *proved his constancy and valor*, four years of warfare are remitted, and he is dubbed a knight. But, before receiving "*this high honor*," he is made to drink the "*sealed obligation*," which is so shocking, that the steps used by Freemasonry

to prepare him to swallow it, become interesting to the philosophical observer. The masonic Templar is hardly reminded of Freemasonry, except by the signs, and sealed obligation of the order. As the whole value of this degree, to the secret order, lies in that obligation, so the ceremonies of the degree centre and cease in that horrible cup.

The candidate is now, for the first time, admitted into the presence of the Grand Commander, before whom is a triangular altar, or table, with twelve lights, in a triangle, enclosing in the centre of the table something covered with a napkin. The candidate is bid to profess and to kneel at the base of the triangle, opposite the Grand Commander. There he is required to drink five libations. Each take a glass of mingled wine and water, and the candidate repeats after the Grand Commander, "To the memory"—"*To the memory*"—"of Solomon, king of Israel!"—"of Solomon, king of Israel!" (Both drink.) This is very simple; and they do the same to *Hiram of Tyre*, and then to *Hiram Abiff*; three libations. The fourth, the candidate is informed, is more solemn. In order to prepare his mind for it the treason of Judas is narrated, by reading from the Evangelists.—*See Templar's Chart and also Freemason's Library.* After this the candidate is told that the twelve lights in the triangle represent the twelve Apostles, and that, as a perpetual memorial of Iscariot's apostacy, he must extinguish one light, and always remember that the violator of his masonic vows "*is worthy of no better fate.*"

"Put out his fire."

The candidate extinguishes one light; then the napkin lifted by the Grand Commander, uncovers a skull and marrow bones, crossed upon the Bible, resting on a coffin, in the midst of the table! This scene is improved with a solemn lecture from the Grand Commander, which is followed by the Grand Prelate's reading the account of the agony and prayer in the garden of Gethsemane, "Let

THIS CUP PASS FROM ME, nevertheless, not as I will, but as thou wilt!"—*Freemason's Library*, p. 296. Then the Grand Commander takes up the skull, and pronounces a soliloquy, which is followed by the reading of the crucifixion of our Lord, and the bearing of his cross by Simon of Cyrene.—*Freemason's Library*, p. 297, *Templar's Chart*, p. 50. Now is the fourth libation drank, "To the memory"—"To the memory"—"of Simon of Cyrene"—"of Simon of Cyrene—who was compelled to bear his cross, and fell a martyr to his fate." The fourth is also harmless.

"Pilgrim!" says the Grand Commander, "before you can be permitted to participate in the fifth libation, we must enjoin on you one year's penance, 'as a trial of your faith and humility, which you will perform under the direction of the Junior and Senior Wardens, with this skull in one hand, and a lighted taper in the other, which is to teach you that with faith and humility you should cause your light so to shine before men, that they, seeing your good works, may glorify our Father which is in heaven.'"

The candidate then takes a human skull in one hand, and a candle in the other, to go on a pilgrimage to the tomb of our Lord. Having made a circuit, he is stopped, while an account of the resurrection is read from the Evangelists.—*Templar's Chart*, p. 51. Then a curtain is drawn, and a transparency of Jesus, our Saviour, is exhibited, ascending into heaven, and a choir strike up a psalm of praise; "I am the resurrection and the life," is read; a black cross, for an emblem, is suspended to the neck of the candidate, and a long and a most solemn exhortation is given him. He re-enters the encampment by the pass word, *Golgotha*; is caused to seek to participate in the fifth libation, "thereby to seal his fate," and, having his request granted, he kneels again at the base of the triangular altar. Here the Grand Commander assures him, that the fifth libation is an emblem of the bitter cup of death, from which even the Saviour of the world, notwithstanding his ardent prayers, was not exempt, and the

Prelate reads again the passion scene of the garden, "HEAVENLY FATHER, LET THIS CUP PASS FROM ME !"

The Grand Commander then takes a human skull, pours into it pure wine, and presents it to the candidate; another skull he prepares for himself; then, rehearsing the principal points of the previous obligations taken by the candidate in the Master's and in the Royal Arch degrees, and enumerating the penalties, he informs him that this obligation, which he is about to take, is a seal upon all that he has heretofore taken, which confirms the ties of brotherhood, and, like the stamp of a notary on a bond, gives to all his obligations increased force.

With such a cup in his hand, and such an admonition in his ears, the candidate often pauses, and refuses to perform his part. "Attention! Sir Knights!" thunders the Grand Commander. (*They encircle the altar and the candidate.*) "Draw swords!—Charge!" Hereupon all aim their rapiers at the head and face of the candidate. "You here behold" says the G. Commander, sternly, "the swords of your companions all ready to defend you in the discharge of every duty; also to avenge any violation of the rules of our order. You have consented to go through part of our ceremonies; we expect you to proceed." This usually *persuades* the candidate; although one case is vouched for, where the encampment were detained three hours, before their honest dupe would consent to finish his masonic education with a cup of damnation.

The Grand Commander then dictates the obligation, a word or two at a time, and the candidate repeats it in the same manner:

"As the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was be heaped upon my head, in addition to my own, should I ever knowingly, or wilfully, violate any obligation that I have heretofore taken, take at this time, or shall hereafter take, in relation to any degree of masonry, or order of knighthood. So help me God." (Both drink.)

This is the sealed obligation. Any thing communicated, or pledged, by one masonic Templar to another, with reference to the sealed obligation, is most sacred in the view of masonry.

Now the Generallissimo observes, by the extinguished candle, that there is a vacancy in the encampment, and proposes to elect one to fill it. The Prelate reads the account of the election of Matthias among the twelve in the place of Judas.—*Templar's Chart*, p. 53, *Freemason's Library*, p. 298. Lots are prepared; the lot falls on the candidate; he is chosen, and re-lights the extinguished candle, in token of his acceptance into their "valiant and magnanimous order." He is dubbed knight, and receives the sign, grip, and word. The grand hailing sign of a masonic Templar is *the position of Christ on the cross*; the grip is, interlacing the fingers of the right hand with a brother's left, and the left hand with a brother's right, forming thereby a cross; the word is "IMMANUEL."

This is a description taken from Bernard's *Light on Masonry*, and from a careful inspection of the Free Encampment in this city, conducted by one whose *diploma* is his warrant, and whose veracity cannot be impeached, Avery Allyn. We believe it to be correct, but will cheerfully submit to the emendations of the Reverend General Grand Commander, not including his subalterns. The internal evidence of its truth is overwhelming. By no other society could the sealed obligation be invented; and by no other set of rites, and concatenation of ceremonies, could it be safely offered to men in their senses. The story is consistent with itself, and with the *progressive* character of masonic science.

A Sermon preached at the Anniversary of St. John the Baptist, June 24th, 1826, in New Haven, Con. before Hiram and Adelpi Lodges. By Rev. Com. Benjamin M. Hill, Pastor of the Baptist Church in New Haven. New Haven, published by Durrie & Peck. 1826.

“He was a burning and a shining light.” John V. 35. From this text our author takes occasion to say, “that John the Baptist was successful in preparing the way for Christ by preaching the Gospel; in that his principal excellence appeared. But this is not saying enough; he maintained an influence over men, whose hearts were unaffected by the Gospel, and disposed them to hospitality and peace, when they otherwise would have indulged in violence, and in every other hateful passion of the human breast. The explanation of the cause of this influence, according to masonic tradition, is, that John the Baptist was a *Freemason*. Such, we are told, was the man whose nativity we this day celebrate. His name will ever be associated with the interests of genuine Freemasonry, and hailed by those whose hearts are influenced by the tenets of the order, as *Patron and Brother*.”

The *Rev. Companion*, our author, labored under the common mistake, that *John Baptist* was “a mason free;” and he regards the institution with corresponding misapprehension. Under the bias of this error, he treats of the *nature, design, and benefits* of Freemasonry. We will attend to him on these topics.

Its *nature* is purely moral, and is carefully to be distinguished from spiritual religion. Its proper office is to “wash away the external filth of moral pollution; religion only can save the soul.” As a moral institution, Freemasonry “is the noblest of human invention, and deserves the patronage of all good men.” The reader of *Masonic Disclosures* will confess that this is a poor compliment to “human invention,” and, moreover, that the lodge room is a dirty pool for washing away “the external filth of

moral pollution." It is a mistake in the author, pardonable only on the ground of that bias, which his judgment received from the misapprehension of the *Baptist's* being a Freemason.

Its design is, in the words of our author, "the cultivation of peace and good will among men."

"That this is the design of masonry, will appear more readily from its history. We are informed that the mysteries of the order were reduced to system, about the time of the erection of the first temple in Jerusalem, by Solomon, king of Israel, Hiram, king of Tyre, and a Tyrian artizan, who enjoyed the confidence and esteem of both those sovereigns. The system was intended originally for the benefit of the workmen, and subsequently for all who would enter into the solemn compact which it proposes. Solomon, in order to accomplish his undertaking, was under the necessity of bringing into contact with his own subjects, a vast number of Tyrians, and many of them held a superior station among the workmen. The religious and political prejudices of these distinct nations, and particularly those of the Jews, were well understood by the king of Israel; and he foresaw the evils which would necessarily arise from such a combination, unless they were checked by the mutual association of their moral interests. Such an association was effected in the establishment of this wise and mystic system; the tendency of which was to harmonize and unite the whole body, and correct those discordant passions, which otherwise would have proved an insuperable obstacle to the work. As these measures of the three *Grand Masters* were found conducive to the moral and social interests of man, they determined to perpetuate their influence. Therefore, previous to the dispersion of the workmen, they were authorized to impart the secrets and tenets of the system to all whom they found worthy, and who would in turn enter into a reciprocal obligation to regard them; and as they mingled with the nations of the world, their speculative science enabled them to accomplish the grand objects of its founders, by correcting and improving the moral feelings of their fellow-men. Thus the primitive design of the institution was to unite by benevolent efforts, the whole race of man; and its design has not been changed. It still teaches us to pursue the path of true benevo-

lence, and constantly reminds us, that we must not be weary in well-doing."

However this argument might prove the design of Freemasonry to be *the cultivation of peace and good will*, it falls to the dust with the antiquity of Freemasonry. Indeed, the morality of the order falls to the level of a gross fabrication, with the present proof of the constitutional origin of Freemasonry in the Apple tree tavern.

Its *benefits* naturally arise from its *nature and design*. Means to counteract the influence of unholy passions, are exceedingly beneficial.

"These means are often found in masonry. The enlightened mason views it as a law that binds him to the performance of every tender and compassionating act, which the necessities of his fellow creatures require. Its *voice* must be heard, its *tokens* must be regarded, and under its influence, even enmity and hatred must be converted into friendship and love. His submission to this law must be *without respect of persons* or opinions, and can be circumscribed by no narrower bounds, than the whole world. Wherever, within these bounds, the masonic sign is given, it *must* be NOTICED and OBEYED."

This is plain preaching. The *benefits* of masonry *must* be conferred, without respect of *persons*; "*its voice must be heard, its tokens must be regarded*;" on pain of perjury, under penalty of death? The kidnappers of Morgan are "*persons*" entitled to give the sign, the token, and the word, which *must* be heard, regarded, and obeyed! But Mr. Hill has not such a case in his mind; he is speaking in the belief that St. John was "a worshipful brother," and masonry a moral institution, by which pious ministers "may gain free access to men, whom they could scarcely approach through any other medium." It is his great mistake, an error in all points, grounded on the erroneous faith of masonic traditions.

The *improvement* of the sermon is made in the spirit of a Christian, resting in the belief of St. John's Freemasonry. However, it all goes for nothing, with a view to the "*Devil aforesaid*," in which tavern the *Book of Constitu-*

tions records the frequent meetings of the Grand Lodge in London, from 1727 to 1738. It is surprising that men of sense have been so long imposed upon in this matter. But the secret is out, the imposture is exposed, the vaunting handmaid is traced to a villanous parentage, and the vituperous destroyer is exhibited in the act of bloody murder. Now we admire that divines and statesmen fail to abandon the foolish system, and to throw away their robes of majesty, and their mitres of priesthood. We are not surprised to see Mr. Hill a Rev. Companion in 1826, but we are astonished to see him, in 1829, *Excellent* Grand Prelate of the Grand Encampment of Connecticut, and Generallissimo of New Haven Encampment.

ANTIMASONRY VS. *The Western Monthly Review*, October, 1829, and *The American Quarterly Review*, No. XIII. March, 1830.

These honorable Reviews have deigned to wing an arrow at a mark long deemed humble. That the shaft fails to pierce, is that the archers have mistaken the point; they have put error for truth, and the very force with which they send it, blunts it beetle-headed, upon the cuirass of Antimasonry.

Mr. Flint, of the *Western Review*, is a mason; Mr. Walsh, of the *Quarterly*, is not. Their several articles are perfectly in character with the usual reputation of masons and hod-carriers. The mason is more temperate, conciliatory, and just, while the hod-carrier, or jack, is dogmatical and perverse. The former will admit much, and excuse more; but the latter is sometimes abusive.

It is no credit to our literary opportunities, to confess, that, until within a week, we have not set eyes upon the *Western Review* of October last,¹ or we would have earlier paid it our respects; but the *Quarterly* we had seen, and

left to work its own harsh cure. Breaking a lance, however, with the knight of the Ohio, we shall not refuse a brush with him of the Delaware.

The Reviewers take the whole ground in dispute, and use very little mercy. They make no question of the truth, purity, and legality of Freemasonry; but proof enough they find to show that Antimasonry is a monster. This is an easy way for a criminal to defend himself. The essence of Antimasonry is a denial of *the boasted virtue and antiquity of Freemasonry*. Let the Reviewers defend the mystery, and not attack their honest neighbors. Although they prove an Antimason to be a maniac, this does not prove that Solomon was a mason; and should they prove that *the excitement* is a political manœuvre, it would not clear Freemasonry of the charges made against it. They have enough to do, to wipe from the ancient and honorable fraternity the charge of hoodwinking youth, laying a stumbling-block in the way of their blindfolded, taking the honest earnings of poor men under false pretexts, swearing the innocent to do that which is not innocent, and teaching profanity for religious worship.

These are points to which Freemasonry must plead; to these its defenders must give attention; for, although Antimasonry should be only wrath, it may work righteousness, in the destruction of a foe of heaven. Henry VIII. was much of a monster, and as far as that could avail, the church of Rome was innocent and safe from his attack; but his being a great rogue did not delay—it seemed very much to hasten the establishment of the reformation.

The question is upon the character of Freemasonry, and not of Freemasons. This question was publicly raised, in these times, by the abduction of William Morgan. Its investigation interested first the inhabitants of the scene of that outrage. From them it ran round about, and is yet running, on every side, with increased force. As freemen publicly decide *against* Freemasonry, they become Antimasons. This spirit of enmity to the secret society is sustained by facts: names cannot resist it. Enlightened

reviewers would do well to examine the truth of the facts, and to forbear aspersing the motives of Antimasons.

How lamentable is it, that the patriot and sage have been members of a society, in whose orgies vulgarity and profanity vie with selfishness, under cover of charity, and an oath of secrecy ! The name of a sage will not change the fact ; the character of the informant will not change it ; and when Colden and Bates, Perrine and Thacher, and others, are sustained in the facts by 150,000 freemen, at least, with Granger, Tracy, and Maynard, Middleswarth and Ritner, Odiorne and Phelps, Terry and Wilbur, and Sloane and Edgerton, at their head, Antimasons are not to be put down with a sneer, or turned from their pursuit by clamor, or defeated by the imputation of bad motives. They will calmly vindicate their motives, by substantiating their charges. They will convert the sneers of their foes into expressions of respect, and neither be disheartened by the one, nor flattered by the other.

The Western Review says, "From the fifth century to the present, the most wise, enlightened and distinguished men in Europe, and, in recent days, in America, have extended the scroll of the order with their names ; and perhaps no society ever existed for such a lapse of ages, with so little question of its innocence, its objects and motives."

"*Negatur.*" We deny that this society has *existed for a lapse of ages* ; that wise men have *extended the scroll of the order with their names*, long previous to the last century ; and that it has been little questioned in respect "*to its innocence, its objects, and motives.*" We deny it solemnly, we do it respectfully and firmly. Let the Western Review answer, and bring proof of its assertions, or confess that these, its assertions, are incapable of proof ; that these, its facts, in relation to the history of Freemasonry are quite mistaken ; and thus suspect that even Washington may have honored the institution under a wrong apprehension of its purity and innocence. A system which has imposed upon the public a false history, may have further imposed upon them a false morality.

Here we rest. We come before the public, not to plead to an impeachment, but to carry on one already instituted. We object to the criminal's attempt to avoid a trial at the bar, by impeaching his accuser. Antimasonry's being a traitor, would not disprove its allegation, that Royal Arch masonry swears to conceal both murder and treason. The case is very plain ; we do not refuse to defend ourselves ; but we suffer not the fox to escape by setting the public to chastise the villanous dogs which worry him.

" It is not at all strange," says the Western Review, " that there should be *fools, knaves, and bigots* in the world ; for they have always existed." These epithets are sent at Antimasons, but they are better fitting to one who solemnly practices the forms laid down in Bernard's *Light on Masonry* ; to one who swears to help a companion in difficulty, right or wrong ; and to one who proclaims *masonry* to be of divine origin. Substantial proof is before the public, that these features of Freemasonry are correctly delineated. Let that proof be fairly met, and the victor wear a wreath, more honorable than the Royal Arch crown.

Through the remainder of his article, the Western Review runs in the same path with the Quarterly, but the latter is the more malignant in spirit by many degrees. It is insufferable that a work of national tone should represent the intelligent and honorable men whom Antimasonry puts at its head, as with their party, judging " *by a standard, begotten by the cunning of interested hypocrisy, on the madness of ambition ;*" that they lose sight of common sense " *in the wild crusade against mere phantoms,*" and that " *the violation of every social and moral duty is sanctified by the mysterious unction of this holy warfare against our countrymen and brethren !*"

This is provoking ; and it is the spirit of the article. " It was our intention," he says, " to give a few quotations from the *Antimasonic publications* of various kinds, with which the nation has been *scandalized and insulted* of late." " It was also our design to remark, in terms of just

reprehension, on the conduct of some of the members of the masonic fraternity, who, after having voluntarily taken the oaths of secrecy, prescribed as one of the conditions of admittance, afterward as voluntarily came forward, and *perjured themselves*, in the face of the world, by declaring all they knew."

How full of fire! How indignant at the Antimasonic publications! How zealous for the oaths! How ready to reprove the breach of masonic obligations, right or wrong, murder and treason not excepted!

Our respect for Mr. Walsh is not increased by his review of Brown's book. He has been hasty and rash in condemning what he does not understand. He knows more than any Antimason bookmaker, but not more of Freemasonry. He should read *Elder Stearn's Inquiry, Odiorne's Opinions on Speculative Masonry, and Freemasonry, by a Master Mason*, before he sweeps the board with a contemptuous lash at the Antimasonic publications. And we request him, before he deals out his anathema upon the perjury of seceders, to read a few remarks in their defence, found in the first Number of this work; by no means the best that have been written, but the most easily referred to.

The errors of the *Quarterly Review*, in its article on Antimasonry, show it in the light which condemns. No sober man would ask, "What is the difference between the history of the persecution of the Freemasons in Spain and Portugal and that of the persecution of the masons in New York?" And it is folly for the Editor of the *American Quarterly* to say, "It is not to be for a moment doubted, that if these real or pretended zealots could have had their way, *sacrifices of blood would have been made on the altar of hypocrisy and fanaticism.*" The extravagances charged upon the most violent Antimasons, goaded as they are, do not equal this foul aspersion of a great party from the lips of a cold hearted reviewer. Have Antimasons spread a net for the unwary? Have they robbed the community of a citizen, and a citizen of

his life? Have they made a wife a widow, and helpless children fatherless? Have Antimasons sworn to have their throats cut, hearts torn out, and bowels burnt, if they fail to do a brother's errand, or to *pray for a brother*, when at their devotions? Away! ignorant man! and learn of whom you speak, and of what you affirm, when you indiscriminately make the opponents of Freemasonry zealots, and those zealots *blood thirsty*! Learn that TIMOTHY FITCH, who first pursued after MORGAN, BATES COOKE, who conducted some of the earliest attempts to indict the conspirators, and HEMAN NORTON, who was chairman of the first Rochester committee, are men who scorn an illiberal spirit, and who would be ashamed to charge strangers with the "*hypocrisy, fanaticism, and intolerance*," which they despise.

"Fanaticism, hypocrisy, and madness," are the ghostly ideas which haunt the Editor of the Quarterly to the end of his article. We should suppose, to read it, that Antimasons had chambers of imagery like those of Ezekiel, and the "Holy Royal Arch"! that Antimasons pretended to have illustrious secrets, and heaven descended mysteries! and that Antimasons had, in open daylight, taken a freeman from his family, impudently saying "*he is peddling in Canada*," after they had secretly murdered him.

But Mr. Walsh is hardly to blame; the falsehood is due to Freemasonry. Itself an impostor, it lives by fraud. Mr. Walsh is deceived. The Grand Chapter of New York officially declare, and the Quarterly, like a true gentleman, believes it, that they are individually and collectively ignorant of the fate of Morgan, and that they disapprove of the violence committed upon his person, when, at the same time, Parkhurst Whitney, Simeon B. Jewett, Burrage Smith, John Whitney, Eli Bruce, and others, whose names are well known among those indicted or absconding, for the kidnapping of Captain Morgan, are said to have had a seat, and did sit in that Grand Chapter! It is certain of most of them; and not one of them, to this day, has been severed from the masonic body, while one of

them has received money of that Grand Chapter, to redeem in part his losses by the "*persecution*" of Antimasons, who first, by Mr. Clinton, took from him his sheriffalty, and afterward, by the aid of a jury of twelve impartial men, put him two years and more in prison !

The masonic controversy, Gentlemen Reviewers, is not properly understood. You have been little aware that the masonic institution is justly liable to the charges contained even in this article. You will be ready to say, on perusing it, that "if these things are so, we have new opinions to form of Freemasonry." The aid of your learning in the work of investigation, instead of your reproaches, will be equally grateful and acceptable. Examine the reasons why honorable men discard an oath, before gibbeting their names for perjury. Try them first, and condemn them afterward, if they fail to make good their defence. Look into the truth in evidence of their charges against an order of boasted secrecy, before imputing to them the malice and ambition of fiends, in making those charges. Be patient with exasperated feelings, be generous toward vulgar prejudices, be courteous to half a million of freemen, be just to Antimasons. Common sense is a common property, both yours and ours. To its tribunal we appeal ; its verdict all are bound to obey. That verdict will be gathered at the polls, and recorded in the archives of our country.

NATIONAL CONGRESS.

Ohio, Michigan, Indiana, Delaware, and New Jersey are preparing for conventions to appoint their delegates ; Vermont is prepared ; Alabama, Maine, Maryland, and Kentucky, we hope to see in the field by states ; and Virginia, Georgia, New Hampshire, Tennessee, and the Carolinas, will send members from some of their Congressional districts. This calculation is flattering, but it is not the top of our wishes. Louisiana, Mississippi, Illinois, and Missouri are all that remain, and these may have one or more delegates each, at the National Convention. Friends of the opposition to secret societies in all the states are requested to look forward to the 11th of September, and provide for a full representation in the Convention at Philadelphia.

HISTORY OF FREEMASONRY.

EARLIEST RECORD OF A MASONIC PROCESSION.—*Book of Constitutions. By James Anderson.*

We have seen the beginning of “the most Ancient and Honorable Fraternity,” in the words of their own recorder, required and sanctioned by their grand officers, and approved by the fraternity. We cease from the close pursuit of the records, because the events registered are game too small to be worth taking; nevertheless, among the minnows in the network of the Book of Constitutions, we occasionally find a flounder, whose flat head will serve for a jest, if not for a feast. In this spirit, we carefully select some, and throw the remainder with the Mark Master’s cap-stone, over among the rubbish of the Temple; where we can find them again, should they be necessary to complete our work.

Few will fail to be pleased with a particular account of the first masonic procession and installation on record. If not mystic brothers, they have at some period of life been puzzled with the grave parade of things solemn and ridiculous; and if Freemasons, they will be glad to know, who next after Solomon, king of Israel, put on “a white leather apron,” and followed the great lights of Freemasonry in dumb show.

Here it is, in the very words and connexions of the historian of Masonry, who gives it once for all, “as a specimen, to avoid repetitions.” It took place at the installation of the Duke of Richmond, Grand Master, London, 24th June, 1724, about 2735 years after the installation of brother Solomon.

“Dalkeith, *Grand Master*, with his *Deputy* and *Wardens*, waited on Brother *Richmond* in the morning, at Whitehall, who with many brothers duly clothed,* proceeded in coaches, from

* That is, wearing their aprons. &c

the *West* to the *East*,* and were handsomely received at the Hall by a vast assembly. The Grand Lodge met, and having confirmed their choice of Brother *Richmond*, adjourned to dinner. After dinner, Grand Master *Dalkeith* made the *first* procession around the tables, viz :

“ Brother *Clinch* to clear the way ;

“ The *Stewards* two and two abreast, with *white* rods ;

“ Secretary *Cowper*, with the *bag*, and

“ On his left, the *Master* of a *Lodge*, with one *Great Light*† ;

“ Two other *Great Lights*‡, borne by *Masters* of *Lodges* ;

“ Former *Grand Wardens*, proceeding one by one, according to juniority ;

“ Former *Grand Masters*, proceeding according to juniority ;

“ *Sorell* and *Senex*, the two *Grand Wardens* ;

“ *Desaguliers*, D. G. Master, alone.

“ On the left hand, the *sword* carried by the *Master* of the *Lodge*, to which the sword belonged, [followed by] *Richmond*, *Grand Master* elect ;

“ On the right hand, the *Book of Constitutions*,§ on a cushion, carried by the *Master* of the *Senior Lodge*, [followed by] *Dalkeith*, *Grand Master*.

“ During the procession [of the officers] three times round the *tables*, the brethren stood up, and faced about with the *regular* salutations.¶

“ Brother *Dalkeith* stood up, and bowing to the assembly, thanked them for the honor he had of being their *Grand Master*, and then proclaimed aloud, The most noble prince and our brother, *Charles Lennox*, Duke of *Richmond* and *Lenox*,

GRAND MASTER of Masons !

“ The Duke having bowed to the assembly, Brother *Dalkeith* invested him with the proper ensigns and badges of his office and authority, installed him in *Solomon's chair*, and wishing him all prosperity, sat down on his right hand, upon which the assembly joined in due homage, affectionate congratulations, and other signs of joy. *Richmond* standing up, called forth, (as it were by accident,) and appointed *Martin Folkes*, Esq. his Deputy *Grand Master*, [who was] invested and installed by the last Deputy in the chair of *Hiram Abiff* ;

George Payne, Esq. formerly G. M. } *Grand Wardens*.
Francis Sorell, late G. Warden, }

* The way a Freemason travels in search of “ *more light*.”

† Tho Holy Scriptures.

‡ Square and Compasses.

§ The same work from which we copy ; on a cushion, with the noble dukes in the rear, while the Bible is put with Brother *Clinch*, to clear the way !!

¶ Probably the due guard and sign of an Entered Apprentice at the first time round, of a Fellow Craft at the second, and of a Master Mason at the third.

"*Wm. Couper*, Esq., was continued Secretary by the Grand Master's returning him the books, and all of them were formally congratulated by the assembly.

"*Richmond*, Grand Master, made the second procession around the *tables*, [three times,] like the *first*, except that Brother *Dalkeith* walked first, as the youngest Past Grand Master, close after the former Grand Wardens, and *Richmond* walked *alone*, last of all, with his Deputy immediately before him, and his two Grand Wardens before the Deputy, and before them the *sword* and *constitution*. When returned, the Grand Master began to toast the regular healths, and due respects to our noble brothers, present and absent, particularly to our last good Grand Master, *Dalkeith*. After which the usual expressions of joy, love, and friendship went round, and the assembly was most agreeably entertained with orations, music, and mason's songs, until the Grand Master ordered his Warden, *Payne*, to close the Lodge in good time. Now masonry was illustrious at home and abroad, and lodges multiplied."—*Anderson's Constitutions*, p. 117.

We are unable to compare the late grand display made by the installation of the Most Excellent General Grand High Priest, and his Deputy, with this earliest record of masonic parade. The show was all private at Washington, and it is impossible to learn who played the part of Brother *Clinch*, or whether the Grand Officers marched three or six times round the tables after dinner, "according to ancient rites and ceremonies;" but on the 24th of June this description will serve as a model to thousands, who celebrate the Freemasonry of Ancient St. John,

HON. JOHN C. SPENCER.

The public are hesitating about political Antimasonry. Men readily denounce Freemasonry, and unite with Judge *Throop* to call it "*a blessed spirit*," which prompts citizens to search out the fate of William Morgan; masons themselves say the abduction was an "*extraordinary and savage act*;" but *political Antimasonry* is "*a faction*."

This is a free country. Some may oppose a secret aristocracy at the polls; and others may deride them for it; but while the ridiculous order of Freemasonry solemnly promises and swears to help a brother out of his difficulty, "*whether he be right or wrong*," the people will oppose it with increased unanimity at their elections.

Antimasons have felt the dangerous power and influence of the fraternity, and have determined to destroy it. They know no other way except through the ballot box; and that they have well chosen their weapon, no impartial beholder can doubt. Those who are prejudiced by party against political Antimasonry, are beginning to confess its propriety; and of this number the language of his conduct emphatically declares Mr. Spencer to be one. His appointment to the office of Special Counsel by Mr. VAN BUREN is well known, and his indefatigable efforts to execute his commission are gratefully acknowledged. He thought the power given him sufficient to bring the offenders to justice; but the strength of the fraternity has been successfully exerted to thwart his just expectations, until satisfied that the state government is somehow linked with the fate of the guilty, he resigns his office in disgust; and having given up the prosecutions as a wise counsellor, we cannot doubt he will renew them as a sound politician, preferring patriotism to party, and the service of his country, to the support of the masonic regency.

Mr. SPENCER's letter of resignation is dated Canandaigua, May 4, 1830. In it he says,

"The government, by a special law, took into its own hands the investigation of the fate of William Morgan, and all the incidents connected therewith—it became the prosecutor, and in that, as in every other executive function, it was represented by the Governor. The Special Counsel was not to be a private prosecutor, but the agent of the Executive. As such he was entitled to the aid, advice, direction, and support of the executive, and of the other branches of the government.—In this I have been disappointed. Positive aid, beyond the performance of formal duties from which there was no escape, has in no instance been rendered me; and instead of receiving any countenance or support, I have been suffered to stand alone, an isolated

individual, carrying on the most laborious and difficult prosecutions, as if they were private suits instituted by me, and without any participation of the responsibility by the members of that government which employed me. Indeed, their responsibility has been disclaimed, by every means which the circumstances would allow."

No man on earth is more competent to make these charges against the state administration, than Mr. Spencer. He was their friend, placed as such by them in the situation from which he declares the above to be his own personal experience; nor is this all, he specifies the subject of his complaint in these words:

"The act (renewing his appointment,) presents the singular paradox of disavowing as far as possible, the agency it proposes to renew, and of inviting the agent to proceed in such repulsive language, as to render his acceptance incompatible with the least self respect. If I have not fulfilled the intentions of the government, I should be displaced, and if continued, I should be supported and sustained by the government. I have to complain, also, that my official communications to your Excellency, have been divulged, so as to defeat my measures and bring undeserved reproach upon me. Those communications related to the means of discovering evidence of the fact of William Morgan's death; they were not only in their nature strictly confidential, but the success of the measures suggested, depended entirely upon their being unknown to the parties and their friends. Yet they became known to a counsel of the persons implicated in the offences upon William Morgan. I cannot comment on this fact, in such a manner as to do justice to my feelings, and at the same time, preserve the respect which is due to the Chief Magistrate of the State. It must be left to the consideration of all impartial men, with the single remark, that as it interposes an insurmountable obstacle to all further communications of a confidential character with your Excellency, I should thus be deprived as special counsel of an aid altogether indispensable to further proceedings. That the reproach which the revelation of that correspondence has brought upon me, is undeserved, may at least be presumed from the fact of your Excellency's having continued my employment for more than a year after those communications were made to you."

This brings us to the governor's reply. No Antimason has ever at any time, more emphatically expressed the need of a reform in the government which will clear it of Freemasons, than Mr. Spencer in this letter of resignation.

The governor, in reply, puts his correspondence with the special counsel into the hands of the *Argus* for publication. Of this, two letters only are laid before the public, with an assurance, however, that they contain all that is necessary, to explain the conduct of governor Throop. They follow :—

Candandaigua, March 29, 1829.

His Excellency Governor Throop,

Sir—In prosecuting my inquiries concerning the fate of William Morgan, there appears a witness of the utmost importance, *who, I am persuaded, can disclose all the facts and circumstances of Morgan's death.* His name is Elisha Adams, and he is now indicted as an actor in the abduction of Morgan. He has hitherto refused to disclose. *Without this testimony, we shall never be able to establish judicially the fact of Morgan's death.* I have prevailed upon an old and intimate friend of his, in whom he has the utmost confidence, residing at Sacket's Harbour, to visit A., who is now at Youngstown, surrounded by masons, and to endeavour to prevail on him to tell the whole truth.

To accomplish this, it will be necessary to offer strong inducements. I propose, therefore, to apprise him, that a nolle prosequi will be entered on his indictment, that he will receive a pardon, and the reward offered in the proclamation of Gov. Clinton of March 19th, 1827. But I should not feel authorized to do so without the instruction of your Excellency to that effect; and I presume it will be indispensable that I should be able to produce written evidence of your directions. I therefore, respectfully solicit your instructions on this head. The court at which it will be necessary to use this witness, will be held at Lockport, in the county of Niagara, on the 14th day of April next. As all the time which can be obtained will be wanted, I would solicit an answer as promptly as your convenience will permit.

Some doubts having been expressed in relation to the true construction of the act of April 15th, 1828, "authorizing the employment of counsel for the purposes therein mentioned," I beg leave to state to your Excellency the view I have taken of it, that I may be corrected, if erroneous, and may avoid the incurring of expense, which may not be remunerated. The last section of the act is in the broadest and most enlarged terms, and provides no other limit to the expenses authorized, than that they should be necessary to the objects of the act. I have already entered into obligations to defray expenses of the following different kinds, and have indeed actually paid out of my own pocket, money for these purposes :

1. In despatching tried and confidential agents after witnesses who have eluded pursuit, and in the necessary means to secure their attendance.

2. In sending constables and sometimes private citizens, on urgent occasions, and chiefly at night, after witnesses whose immediate attendance was indispensable.

3. In advancing money to witnesses, who, though not absolutely poor, yet are unable to travel a long distance to court without such an advance.

4. In defraying the expenses of some witnesses, such as Israel Hall and his wife, who are not within the general statute authorizing courts to make an allowance, but who are, notwithstanding, unable to bear the very heavy expenses of a constant attendance from court to court.

5. In employing an agent like the one mentioned in the first part of this letter, and for similar purposes.

6. Compensation to a small amount, to a person to watch my witnesses at court, muster them at proper times, and keep them from running away, or to apprise me of their departure. This is absolutely indispensable. *Every effort* is used at *every court*, to detach the witnesses on the part of the people, and sometimes the absence of a single man would break the long chain, and render it impossible to proceed to a trial.

The difficulties which encompass my path in this undertaking, are of the most formidable nature: 1st, from the difficulty of discovering witnesses; 2d, from the few and slight means afforded by law, to compel their attendance; 3d, from their reluctance and refusal to testify; and 4th, *from the unceasing and untiring exertions of the masons in the places where I have been, to thwart every effort by getting witnesses out of the way, and by every other device to which human ingenuity can resort. I am sorry to be compelled to give this account of the conduct of masons. There are some honourable exceptions; but they are few.*

In relation to my own expenses and compensation, I propose to keep an account of what I pay out for postage and for actual travelling expenses; to make no charges for drafts of indictments, nor for subpoenas, bench warrants, attachments, or recognizances, but to charge a gross sum, at so much a year. My whole time will be fully occupied the ensuing year, as there is a court almost every month, and in some months two or three courts, which I must attend. I should be glad to receive your Excellency's opinion on this subject, and probably an early intimation of it, would save disappointment on either side. Counsel employed in the Astor claim, have received \$2000 and \$3000. If it should be preferred that charges should be made for specific services, such as attending a grand jury and taking testimony before them, trying an indictment, arguing special matters, that course

might be adopted.—But the total of such charges would exceed a probable annual compensation.

I crave the indulgence of your Excellency for the length of this communication. But the subjects to which it seemed necessary to invite your attention are so numerous, that I could not well avoid some prolixity.

With great respect, your Excellency's obedient servant.

JOHN C. SPENCER.

Albany, April 6, 1829.

Dear Sir—By your letter, dated March 29th, I understand that you consider the testimony of Elisha Adams indispensable to prove Morgan's death; that he stands indicted for his abduction; and that you propose as inducements to him to testify, that a nolle prosequi shall be entered on his indictment, that he shall be pardoned, and that he shall receive the reward of \$2000 promised by Gov. Clinton's proclamation. You ask my assent to this course.

However desirable I may consider it to bring to punishment the murderers of Morgan, I cannot give my assent to a measure which would have so strong a tendency to induce a man, who now presents to the public unfavourable points of character, to commit perjury. If it were in my power, and you thought it advisable, I would pardon him, so as to take from him the power of refusing to answer under the pretence of criminating himself; but the 5th sec. of art. 3d of the Constitution, which confers on the Governor the power of pardon, limits it to cases "after conviction." The most that can be done to reach this evidence, is to exercise the common law power of favouritism to the accomplice who gives material testimony, and so far as my assent may be necessary and proper, it shall not be withheld. But, that the accused may not be deprived of his legal rights, it is proper that every inducement to testify, which may be thus held out, should be made public, that the jury may judge of the bias under which he gives evidence.

In regard to the expenses which will be chargeable under the law, you have no doubt received before this, a copy of the comptroller's letter, which I furnished Mr. Maynard, that he might forward it to you. On reference to the law, you will perceive that the Governor has no other power over it, than to order the payment, after the account shall have been audited by the Comptroller.

Having some doubts as to the legality of the proceedings of judge Smith, in allowing certioraris, I have handed your letter of complaint to the Attorney-General for his opinion, and it is still under advisement with him. I do not understand you as charging him with any corrupt motive, other than what would be inferred from his illegal acts. If I find that his acts are illegal,

or if he should be charged with acting from impure motives within the limit of his authority, I shall lose no time in calling him to answer to the complaint.

I have the honour to be your obedient servant,

John C. Spencer, Esq.

E. T. THROOP."

For the reader's convenience, we mark the points of peculiar interest, in Mr. Spencer's letter with italics. The testimony it bears, a year ago last March, to the conduct of the masons, coming as it does from one public servant to another, alike hostile to political Antimasonry, must be acknowledged as a special favour, for which we are not indebted to either of the parties: it is enough, however, to place in a clear light, the necessity of adding an effectual vote to mere persuasion, in order to correct the evils of Freemasonry.

To the matter of controversy with the Governor and the government, the correspondence published is not a full developement; but it leaves uncontradicted the charges brought by Mr. Spencer. In the first place, it is no part of a reply to his complaint of being deserted by his principal,—by the very government which employed him; and in the second place, it is a reasonable plea of guilty to the charge of divulging his official communications, so that they became known to the counsel of the kidnappers. Probably Gov. Throop is not so much to blame in this affair, as a direct charge of treason against him implies. It cannot be called foul play on his part, to communicate with his legal advisers on subjects of legal advisement, and those who know Freemasonry well, may be pardoned for believing that Royal Arch masons, "*right or wrong*," became the channel through which this piece of official information, at length officially reached the counsel of the kidnappers. Political Antimasons say that Governor Throop ought not to have Freemasons in his counsels; but having such there, besides the Attorney-General, *the Governor* may not have betrayed any confidence, and *they* may have only been faithful to the Royal Arch oaths of Freemasonry. The effect to Mr. Spencer

and to public justice, is the same, however, as if the Governor had behaved dastardly in the business; and Mr. Spencer, determined to make the responsibility rest somewhere, justly lays it upon the executive; but political Antimasons more readily, and we believe more correctly, put it, upon the mystical brethren among the Governor's advisers. That the communication was made to the counsel of the kidnappers, is not by any one denied; but does the blame of divulging it rest on Gov. Throop, or on his legal advisers who are Freemasons? We can believe that some masonic counsellor may have told it emphatically to a brother mason not of the executive counsel, and he to another, until it safely reached those interested to know it; and the blame rests on the secret fraternity.

The first investigating committee of Rochester was composed like the Governor's counsel, of honorable masons and others; but experience soon showed that this would never do; the schemes of investigation enterprized by the committee, were known to all the active masons in the town, before the agents had time to try them. They at length riddled the masons out of the committee, and since that they have been able to keep their own counsels. Governor Throop and the Special Counsel are learning in the same hard school of experience.

In refusing the means judged necessary to secure *legal* proof of the death of William Morgan, the Governor erred. "I cannot give my assent," he says, "to a measure which would have so strong a tendency to induce a man, who now presents to the public unfavorable points of character, to commit perjury." This is bad judgment. Governor Clinton offered two thousand dollars reward for the very discovery, which the Special Counsel thinks *Elisha Adams* can make. It is worth as much now, as it was three years ago. A renewal of the assurance of that reward is asked under the hand of the acting Governor; and he discovers that the offered reward would have the effect to place a bad man under a strong temptation to commit perjury! When Clinton offered the re-

ward, it was universally approved. Governor Throop should have hazarded so much to the judgment of Mr. Spencer, as to have granted his request, and have left it to the counsel, court, and jury, to decide whether Adams told the truth, or committed perjury. We believe, justice would have been safe in their hands, and the Governor would yet have done no more than Clinton did, who promises \$2000 reward, and a free pardon "so far," he says, "as I am authorised under the constitution of this state, to any accomplice, or co-operator, who shall make a full discovery of the offender or offenders." Dated 19th March, 1827. The case of *Elisha Adams* comes exactly to this point, and to refuse to the Special Counsel the use of that promise *without proving its value*, looks like wanting the information not at all, or rejecting it when offered on our own terms.

We lament the loss of Mr. Spencer's services, as Special Counsel ; few men in the state can make his place good. Honest and untiring in his efforts, he fully sustained the high expectations formed in his appointment ; and his resignation proves that the strength of Freemasonry is sufficient to protect them who have hazarded their lives in the service of the institution.

"Do not build up a worse thing than you pull down."

We are pleased with this admonition. It implies that we shall prostrate Freemasonry ; and it requests us not to erect a worse system ; which is most reasonable. The self confident are in the most danger, but we are not apprehensive of making any *open* party of men, as dangerous as a secret party ; any party allied by common sense, so dangerous as one allied by uncommon oaths and penalties. We see not how it is possible, by arraying a party for the exposure of a proud traitor, so to organize them, that they shall be more dangerous than the supporters of that traitor.

Some men, opposed to Freemasonry, honestly believe the *present opposition* is worse than the original evil ;— that the division in families, parties, and churches, wrought by Antimasonry, is a thousand fold worse than Freemasonry, which they agree is itself intolerable.

This is very plausible ; we are ready to allow it ; but the evils of Antimasonry will be of short duration, while the evils of Freemasonry would end only with time or with our political destruction. Antimasonry is the amputation of a dangerous excrescence upon the body politic. While the wen grows and fills, it threatens the life, without creating half the uneasiness that is produced by the skillful knife in the hands of an accomplished surgeon ; nevertheless, wisdom cries, suffer the pain, and save the life.

We confess Antimasonry brings trouble ; like paving an old street in the city. The street becomes worn into ruts, until it is insufferable ; and then they break all up, level the ground, and pack in and beat down the smooth pavement anew. During the process of the work, it is inconvenient passing. Mutual accommodation is requisite from those who meet on the way ; but when completed, it is an excellent improvement, which will last for years.

APPEAL to the people of Vermont, on the subject of the *Antimasonic excitement*, by the LODGES of Freemasons in the county of Orange, and in the valley of White river. Prepared by Wyman Spooner, Azro A. Buck, and David Palmer.

We like one thing in the Vermont masons ; they pay some respect to public opinion, and seriously attempt to defend their speculative and spurious Freemasonry, it is not so elsewhere north of the Susquehannah.

Much good comes of this ; reasonable men are found on both sides of the controversy ; temperate opinions of a

respectable body never fail to enlighten the public ; and the march of truth is quickened.

The tone of this appeal is too exasperated for universal success ; it suits its friends better for that, but not "The People of Vermont," to whom it is addressed. Should they sometime hence attempt another *appeal*, we hope the masons of Vermont will consult their own interests, by attending to this hint. No cause, Brethren, will flourish in a republic, by denouncing any possible majority of our citizens. When you say, "If this mania of Antimasonry should increase until a *majority* of the community become infected, we shall be at the mercy of a *monster*," &c. you reproach democracy. A republican majority is a monster, very unlike a Royal Arch king. You further say, that Antimasons "manifest the most thorough contempt for the understandings of the people of this community, by dealing out to them falsehoods more crude and improbable, than the grossest tales of witchcraft and sorcery of the dark ages." If becoming Antimason, would make all the world tell the truth, we should have a new inducement to make the fraternity renounce. It is not to be denied that Antimasons make mistakes, like other men ; and yet, if ever they have, *as a body*, told any thing to equal the masons' *date of their craft, and origin of their mystery*, and tradition of their Grand Master Hiram Abiff, we will thank the brethren to point it out.

"What is the foundation on which Antimasonry rests ?—on nothing less or more than the abduction of Morgan.—Examine all the other matters that have been alleged—and we shall find nothing to alter this opinion.—*Morgan's Illustrations of Masonry, false and foolish as they were, contained nothing calculated to implicate the moral or political character of the society.*"—Your basis of Antimasonry is too narrow by far ; the *disclosures* made by that abduction give support to a vast pile of Antimasonry. You pronounce the Illustrations "false" in one line, and in the next *harmless* ; the former we contradict for you.

and the latter we get you to contradict for yourselves. First, your own work is done, in these words of your *appeal*. Speaking of seceders, you say, "We have, as yet, heard of none who have turned their backs upon the society, on first becoming acquainted with its character.—Would not *some one* honest and pious man, during the long period in which the society has existed, have flinched when *such impious and abominable oaths* were tendered to him, as are said to form a part of our ceremony of initiation!"—*Said to form!* By whom are they said to form a part of your ceremonies, but by Morgan and by the men, whom you mock at as the "*holy company* of seceders?" So that in your own words, and in your own sense, "the Illustrations contain nothing to implicate the moral and political character of the society," and yet you talk of their "*impious and abominable oaths!*"

Truth will live when we are dead. The spirit which affirms that Morgan's Illustrations of Masonry are "*ridiculous,*" is just; but that which declares them to be "*false,*" will stand neither the scrutiny of time, nor the test of honor, nor the searchings of conscience, nor the trial of the great day. We know not Messrs. Spooner, Buck, and Palmer, or either of them personally; but we know Morgan's Illustrations, and, also, Freemasonry, by the evidence of our own senses, in widely distant parts of our country; and we can sooner believe Messrs. Spooner, Buck, and Palmer have no existence, than their assertion that Morgan's Illustrations are "*false.*" To quibble upon a word is weak, and the *Appeal* is strong, it goes for the whole, and in the face of day and the public, declares that you, Lawson, Cheesebro, Sawyer, Whitney, and Bruce, carried off William Morgan for making a *false* discovery of Freemasonry! and ye masons who put him to death, *murdered* him for publishing the falsehood! For this the Appeal should be dated: All Fools'—.

AN ADDRESS delivered at the annual visitation of AMICABLE LODGE, Cambridge, Ms., Nov. 16th, 1829. By WILLIAM HILLIARD, District Deputy Grand Master.

We find this in the *Masonic Record* of March 20th ; and it fills us with astonishment, to see good old Deacon Hilliard District Deputy Grand Master of Masons. But he is a worthy man, and we will listen to him.

He opens with appealing to the name of Washington—declares “in favor of the benign and happy tendency both of the principles, and of the effect of Freemasonry.” He is “not the advocate of masons, but of the institution, which has been, and still is, the fairest and strongest pillar in support of our republican edifice ;” and he affirms, that “the obligations we take, have no hostility, directly or indirectly, to the duty we owe to our God, to our country, or to ourselves.”

He charges Antimasons with relying “upon that unphilosophical mode of reasoning, by which the *abuse* or *perversion* of an object, is made to operate against its *existence* ;” and he asks if it has not been the whole burden of their song, “to cast a stigma upon the character of a large portion of the community, to blacken, and even stain with blood, the pages of their whole history, merely for the *supposed* misconduct of a few individuals.”

We reply, that *truth* is the burden of our song, and if that is a *stigma* to masons, they must bear it, or renounce. We do not reason from the *abuse* of Freemasonry, but from its principles and effects ; we quote its books of constitutions, to show that it is a false pretender, we point out its obligations word for word, hostile to all our civil and religious duties. It is not high treason to do this. If we err, correct us kindly, but do not count them knaves, who honestly discharge their duty. It is plain, that Mr. Hilliard’s opinions and ours vary. Shall he be a hypocrite ? No.—Shall we be designing ? No.—But we will each declare our opinion and the reason for it, and *act* accordingly ; if in opposition, still in the belief that it is an honest difference ; and really Deacon, if we can put up with the honesty of your affection for that system, which is carefully revealed in Bernard’s *Light on Masonry*, you ought, if desired, to bear with mock prayers, imprecations of death, and sworn vengeance to their adversaries from Antimasons. You do not think so ; we do ; thus Antimasons really lead in charity, as much as the rites, ceremonies, and sworn obligations of Freemasons lead in enormity.